HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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The Executive Committee of the National Anti-Slavery Society have called on the State Societies for their respective quotas of a $10,000 tax or contribution.—The New-Hampshire portion is $500—the Massachusetts, $2500.—Of this, $1250 is asked of the Old Massachusetts Anti-Slavery Society.—They decline affording it and give their reasons in the following letter.—We ask our readers to read and to study this letter. It throws clear and forcible light on the struggle that is now going on among professed abolitionists—and which anti-slavery friends *must* examine and understand or they cannot efficiently act in the great enterprise.—The Parent Society are fainting for want of funds.—We have apprehended from the beginning of their troubles what was the true cause.—The following letter fully sets it forth.—Our beloved friends of the National Committee have as we feared leaned too much to this Egyptian organization—this going down to the politics and property and standing of Egypt for help. The controversy is not local. It is universal and goes to the very heart and vitality of the Anti-Slavery enterprise.—We exhort our readers to ponder this whole matter prayerfully and candidly.—Ed. Her.

From the Liberator.

Relations with the Parent Society---Its Financial Condition.

The following letter from the Board of Managers of the Massachusetts Anti-Slavery Society to the Executive Committee of the Parent Society, is of sufficient importance to commend it to the attention of abolitionists throughout the country, and shows in a lucid manner what are the relations at present subsisting between the two societies. It forms a part of the Eighth Report of the State Society, and was cordially approved at the late annual meeting. The Board feel that though the task of making such a developement of facts is painful, yet fidelity to the Society and the cause of the slave demands it performance. For several months past, the Executive Committee at New-York have from time to time set forth the pecuniary embarrassments of the Parent Society, and urged the necessity of immediate aid being given to save it from bankruptcy. It appears that, since the last May meeting, not a single State Society has contributed any of its funds directly to the treasury of the Parent. Under these circumstances, there was no other alternative left to the Managers of the Mass. A. S. Society, than either to allow unmerited reproach to be cast on themselves and the Society, on the ground of indifference or remissness, or to explain the causes which had conspired to prevent their bearing an equal share of the pecuniary burdens of the Parent Society.—That they have satisfactorily vindicated their course, and shown it to have been uniformly marked by forbearance and generosity, in view of the extraordinary course pursued by the New-York Executive Committee, we think no impartial mind will deny, after reading the following letter.

At the late special meeting of the Parent Society, it was resolved that the sum of $10,000 be apportioned amongst the several State Societies, in order to relieve the Executive Committee from their present liabilities, &c. Of this sum, $1250 were assigned to be raised by the Mass. A. S. Society.—The Board decline complying with this arrangement, for the reasons set forth in the letter which is here annexed.

Boston, Dec. 6, 1839.

At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held on the 2d instant, a letter was read by the Corresponding Secretary from James G. Birney and Henry B. Stanton, in behalf of the Executive Committee of the Parent Society, stating the pecuniary embarrassments of the Parent Society, and requesting either 'prompt and liberal aid from the Treasury of the Massachusetts Anti-Slavery Society,' or permission to send agents into this State, 'to raise funds from such sources as are accessible.'

The Board having duly deliberated upon the subject, hasten to convey to the Executive Committee a frank and friendly expression of their views and feelings.

While we cannot but regret, that any thing has occurred to cripple the operations or weaken the energies of the Parent Society, we are not surprised to learn that the receipts into the treasury of that Society have been greatly lessened within the last six months. The causes of this diminution are, doubtless, various. Two only are specified in the letter of Messrs. Birney and Stanton.

'First, the unprecedented pecuniary embarrassments of the country.'

Unquestionably, the extraordinary pressure in the money market has tended, to some extent, to retard the progress of the Anti-Slavery cause, in common with other benevolent and religious enterprises. When the business of a nation becomes deranged, and private credit is impaired and public confidence shaken, it is to be expected that the efforts of Philanthropy will be more or less impeded, until the earthquake shock shall have passed away. But, confiding as we still do in the liberality and self-sacrificing spirit of a large portion of the American abolitionists,—tried as they have been in former periods of national pecuniary distress, and not found wanting,—we cannot believe that the state of the money market has had very much to do with the present embarrassments of the Parent Society. Three years ago, when there was a far greater panic in the land than now exists, and almost universal bankruptcy seemed to be the order of the day,—when specie payments were generally suspended throughout the country, and men's hearts were failing them for fear—a larger amount was contributed to the treasury of the Parent Society than had been realized in any one preceding year, in the palmy reign of uninterrupted prosperity. The more abolitionists became restricted in their resources, the greater was their fellowship in suffering with the despoiled and imbruted slave population. In the 'abundance of their poverty,' the 'riches of their liberality abounded.' At the present time, many of them are giving substantial proofs that they are not afraid to 'trust in the Lord, and do good,' though the earth should be removed out of its place.

'Second. The restricting resolution passed by the Parent Society at its last annual meeting, and the action of the State Societies under it, by which the Committee have been virtually prohibited from making efforts for the collection of funds within the several States; while, at the same time, the State Societies, as such, have contributed nothing to the funds of the national society.'

This last is regarded as the chief cause of their embarrassment by the Executive Committee. They therefore call for a repeal or modification of said restriction, so that they may send financial agents into this Commonwealth to collect funds in aid of the Parent Society; preferring, however, 'to receive prompt and liberal aid from the treasury of the State Society.'

If the arrangement made at the last annual meeting of the Parent Society, in relation to the State auxiliaries, has so greatly reduced the income of the Society, it has operated in a manner not anticipated at that time. The plan of independent State action was proposed and adopted, in order to give greater efficiency to the whole anti-slavery movement. Its design was, to prevent collision in the collection of funds, to lessen and divide the responsibilities of the Executive Committee, and to increase mutual confidence and harmony, among abolitionists. As it gave the laboring oar to each State auxiliary, it doubtless contemplated some reduction of the income of the Parent Society, but, certainly, not to an extent that would involve the latter Society in bankruptcy, or make its existence little better than nominal. In short, while it aimed to infuse more vitality among auxiliary societies, it also supposed that the parent association would continue in vigorous operation.

To prove that this plan was not selfish or exclusive in its inception, it will suffice to state, that when it was first adopted in 1838 by the Massachusetts and New-York State Societies, each Society agreed to pay into the treasury of the National Society ten thousand dollars during the current year—making an aggregate of twenty thousand dollars contributed by two auxiliaries only. This pledge was redeemed. If, therefore, since the annual meeting in May last, not a single State Society, as such, has contributed a dollar directly in aid of the Parent Society, it is matter of grave inquiry, and calls for a faithful investigation into the causes of this delinquency. It behooves each State Society to answer for itself. All that we deem it incumbent upon us to do is, to exonerate the Massachusetts Anti-Slavery Society from all blame in this matter, and to show that it is justified in declining to aid the Parent Society from its own treasury at this crisis, or to open a door for the admission of the financial agents of that Society into this Commonwealth.

It does not seem to have occurred to the Executive Committee at New York, that, in addition to the two causes which they suppose have lessened the receipts into the national treasury, there is a third, still more important; and that is, a growing distrust in their clear-sightedness, sound judgment, rigid impartiality, and anti-sectarian spirit. For all that they have done (and they have done much) to advance the sacred cause of emancipation, since they assumed the arduous responsibilities of their station, the abolitionists of the United States have felt, and will ever feel, truly grateful;—still, the manner in which they have acted on various trying emergencies, to the great injury of our cause, has gradually tended to weaken that full and perfect confidence, which abolitionists once reposed in their ability to manage so great an enterprise. We are constrained to believe, that they are mainly accountable for the present empty state of the treasury of the Parent Society, rather than derangement in the finances of the country, or any inefficiency on the part of State auxiliaries. Painful as it is to us to make this impeachment, we feel obliged to do so, in justice to the State Society which we represent, and to the common cause in which we are engaged. It is far better to to receive the faithful rebukes of a friend, than the deceitful kisses of an enemy; and in friendship we speak on this occasion.

Standing as watchmen upon the walls of liberty and humanity, and surveying the whole field of anti-slavery operations, it is expected that the executive committee will be the first to discover when peril threatens our glorious enterprise, and in what guise it makes its appearance; and the first to sound the tocsin of alarm. If in any part of the country an attempt be made to lower the abolition standard, or to create division in our ranks, or to conciliate the implacable spirit of sectarianism, or to take the management of our cause out of the hands of the people, and transfer it to those of a titled body of men, they should be foremost in exposing the treason, and registering their testimony against it. Such attempts have been made, from time to time; but, in such instances, the executive committee have been found either sleeping at their post, or incapable of discerning any danger, or disinclined to speak out in trumpet-tones, until the battle has been fought and won by local societies. In those instances, moreover, their official organ, the Emancipator, has been found remiss, when it should have sounded the key-note for every other anti-slavery periodical in the land.

We proceed to specify two of these instances, and to sustain our allegations.

In the history of the anti-slavery reform, the 'Clerical Appeal' conspiracy marks an important crisis. In the summer of 1837, a bold attempt was made by five clergymen in Boston and its vicinity, (professed abolitionists,) to cast odium upon the whole anti-slavery movement, by bringing against its most active supporters, (without, however, calling them by name, and therefore stabbing in the dark,) almost every accusation which had ever been falsely urged by the enemies of the colored race—such as using 'hasty, unsparing, and almost ferocious denunciation,' making 'wicked and false insinuations,' scattering 'fire-brands, arrows and death,' 'scourging and lashing men up to the work,' heaping 'abuse upon ministers of the gospel, and other excellent christians, who do not feel prepared to enter fully into the efforts of anti-slavery societies,' 'beating off those, whose hearts bleed for the oppressed, from active exertion in behalf of the slaves, by their unjustifiable measures,' &c. Those clergymen who refused to read anti-slavery notices from their pulpits were justified in their time-serving conduct; and such as haughtily stood aloof from the anti-slavery cause were complimented as 'men who have a quick sense of propriety'!! Had all this been said and done by open foes, it would have excited no surprise, and have been scarcely worthy of notice; but, coming from five anti-slavery clergymen, one of whom had been an agent of the Parent society, and another of whom was a member of our own Board, it caused no little amazement and agitation. It was a blow aimed at the integrity of the anti-slavery enterprise in general, and at the existence of the Massachusetts Anti-Slavery Society in particular. It came in such a shape as to threaten much evil; and loud were the exultations of the pro-slavery party over it. Great anxiety and distress of mind extensively prevailed among the watchful friends of emancipation in the several states, and especially throughout New-England. By strenuous and energetic action, the conspiracy was crushed in the bud. Multitudes of anti-slavery societies, as far west as Ohio, denounced it in emphatic terms; and, by dealing their blows thick and fast, they saved our precious cause from ruin. In such a perilous emergency, what was the course pursued by the executive committee at New-York? They took no action whatever upon the subject, but left the Massachusetts anti-slavery society to conquer or perish alone; being, seemingly indifferent as to the manner in which the struggle might terminate. Their silence was construed, by the clerical appellants and their supporters, as well as by the enemies of abolition, into an approval of this disorganizing, sectarian movement. Letters of expostulation were sent to leading members of the committee, complaining of their ominous silence, and entreating them to be either cold or hot—to either approve or condemn the sentiments of the clerical appeal. Answers were returned, that they were determined to take no part in the controversy; that they regarded it as purely local; and that, if they should take any action upon it, they would (most extraordinary impartiality!) censure both parties! Struggling for its very existence, at that eventful period, as was the society whom we represent, it may be rationally supposed, that such conduct on the part of the executive committee was deemed by Massachusetts abolitionists as 'the unkindest cut of all,' and produced considerable alienation of feeling, and much distrust respecting the action of the future. As the clerical appellants were all of one denomination, and as at least three-fourths of the executive committee were members of the same sect, it was both feared and believed, by multitudes, that the solution of this unnatural conduct was found in sectarian sympathy. Additional irritation was produced among the tried friends of abolition in this State, by the employment, at that time, of the Rev. J. T. Woodbury, of Acton, as an agent of the parent society, by the executive committee; an active participant in this disorganizing movement, who, by his agency, had every facility afforded him to sow the seeds of division in our ranks, and thus to annihilate the Massachusetts society. Afflicted and surprised at such treatment, this Board sent an official protest to the executive committee against the agency of said Woodbury; and asking, 'as an act of justice to the Massachusetts society, that his appointment may be recalled as soon as practicable, and not renewed until he signify his readiness to co-operate with us, heartily, and in good faith.' No reply was made to this protest.

Not only did the Committee refuse to take any official notice of the schism existing in this Commonwealth, but the Emancipator also was dumb! Though it was deemed worthy the attention of anti-slavery societies in near and remote parts of the country; though it was a subject of animadversion in every other anti-slavery periodical; and though the eyes of the friends and foes of our cause, universally, were fastened with more or less intensity upon that memorable struggle; yet the official organ of the Parent Society had no opinion, and could find no voice, on that occasion! It was silent as the grave; and 'silence gives consent,'—said the schismatics—and they privately claimed it to be on their side. It was not until the conspiracy was effectually quelled, and its opinion was of no special service, that the Emancipator could speak in condemnatory terms of this affair.

It cannot be denied, that, from that period the confidence of a large portion of the abolitionists in this Commonwealth and other parts of the country, in the vigilance, courage and sagacity of the Executive Committee and their organ, has gradually lessened; while their interest in the several State organizations has proportionably increased.—So that, whatever has been lost to the Parent Society, has been more than made up to its auxiliaries. Hence, no occasion of triumph is furnished to the enemies of our righteous cause, on the ground of the emptiness of our national treasury. Abolition is not 'dying away,' but obtaining new vigor and extending its conquests continually.—Never was more money contributed in its support, never was more active or more successful efforts made to propagate it than at the present time.

Notwithstanding this extraordinary conduct of the Executive Committee in 1837, the Massachusetts A. S. Society felt disposed to regard it with forbearance and charity, in the hope that no such cause of complaint would again be afforded by the Committee, and that perfect harmony might be restored throughout the anti-slavery ranks. Accordingly, immediately after the annual meeting of the National Society in 1838, the State Society pledged itself to pay into the treasury of its Parent the sum of ten thousand dollars during that year. Owing to various causes, (which, as they have been publicly specified on another occasion, it is needless to recapitulate in this connexion,) the quarterly instalments were not met so promptly as had been anticipated at the time of making the pledge. This unavoidable delay led to the most arbitrary and offensive proceedings on the part of the Executive Committee. Though made acquainted with all the facts in the case—though aware of the utter inability of the State society instantly to liquidate the sum that was due—though assured that the society would exert itself to the utmost to redeem its entire pledge within the time specified, and that, if the co-operation of one or two of the financial agents of the Parent Society could be secured, there was no occasion to doubt that this could be done—the Executive Committee peremptorily demanded the instant payment of the money due, declaring that, in case the demand was not complied with, they should regard the contract as null and void, and at once send their agents into Massachusetts to obtain funds, without any regard to the remonstrance of the State society or its Board of Managers. *They did so*—and the consequence was, a most painful collision between the parties. The conduct of the Executive Committee was beheld with surprise and grief by the friends of emancipation out of the Commonwealth, and served greatly to increase the distrust of the abolitionists of this State towards the Committee. Still, the State society, though thus unjustly treated, and its contract hastily nullified, determined soon after its quarterly meeting in March, (through its Board,) that the pledge should be redeemed within the period agreed, if unprecedented labor could accomplish it. At that meeting, a delegation appeared from New York, in behalf of the Executive Committee. They witnessed in the meeting the greatest anxiety of mind to see the pledge promptly paid. It was only necessary for them to agree to co-operate in its collection, and joy and tranquillity would have pervaded the Commonwealth: not a doubt could remain that the money would be immediately raised: otherwise, it seemed almost certain, that a considerable amount would remain uncollected. The olive-branch which was held out to them they positively rejected, and proclaimed their entire want of confidence in any new promises of the state society. That the pledge was promptly and seasonably redeemed under such adverse circumstances, is matter of surprise, and must ever redound to the magnanimity and forbearance of Massachusetts abolitionists.

Prior to this event, one of the Corresponding Secretaries of the Parent Society, (Mr. Stanton,) had been laboring in this State, seemingly in good faith toward the Massachusetts Anti-Slavery Society. Just before the annual meeting in January, however, it was discovered that the same malignant spirit of sectarianism which concocted the Clerical Appeal, for the purpose of dividing the abolition ranks, was busy in a new guise in fomenting jealousies and divisions among us. In order to carry its point, and hoping thus to cut off or expel certain obnoxious individuals, whose religious scruples would not allow them to wield the elective franchise, it attempted to enforce the dogma, as an anti-slavery test, that every abolitionist is religiously bound to vote at the polls. This dogma Mr. Stanton was the first publicly to broach; and, countenanced by such a leader, the faction in this State at once raised the cry of extermination against the Massachusetts society, because it would not endorse a doctrine which was obviously at war with the spirit of the anti-slavery organization, and would lead to the destruction of the old broad platform of our common humanity. A new paper, called the Abolitionist, was started in Boston, in opposition to the Liberator, and edited (it is understood) for a time by Mr. Stanton, who spared no pains to make discord and disunion in the Commonwealth, among those who had hitherto stood shoulder to shoulder in the conflict with the demon of slavery. The mischief that he did was incalculable. At the quarterly meeting in March, Mr. Lewis Tappan, a member of the New-York Executive Committee, publicly counselled the division in our ranks, which has since taken place. Since that time, Mr. Elizur Wright, Jr., another member of that Committee, has become the editor of the Abolitionist, and is waging unceasing warfare against the Massachusetts Anti-Slavery Society, charging it with having given up 'the staff of accomplishment,' and abandoned principles and measures which are fundamental to the overthrow of slavery.

In view of developements like these, it should have excited no surprise, if the abolitionists of Massachusetts had refused to retain confidence any longer in the impartial and catholic spirit of the Executive Committee. It was too apparent that that Committee had no real fellowship with the Massachusetts society, and was willing to see a new and proscriptive organization established upon its ruins. But, even this unnatural treatment, up to the time of the annual meeting of the Parent Society in May last, was received in a magnanimous spirit by the State Society; and a yearning desire was felt by it to forgive and forget all that had passed, if, peradventure, for the future, there might be harmony of action. At that meeting, the committee on finance reported the sum of $32,500 as the amount which the abolitionists of the country should raise the current year for the use of the Executive Committee, and apportioned $5000 as the sum to be collected by Massachusetts. Alvan Stewart and others argued in favor of the sum of $15,000, as being amply sufficient; but no one spoke in favor of a larger amount than the sum reported by the financial committee. Their report was laid upon the table, and nothing definite was agreed upon by the delegates.

To show their readiness to sustain the operations of the Parent Society to the amount apportioned to this State in New-York, if all just cause of complaint against the Executive committee could be removed, the Board of Managers of the Massachusetts society, at a special meeting on the 13th of May, on motion of Ellis Gray Loring,

'Voted, That this Board will use its best endeavors to pay into the treasury of the American Anti-Slavery Society, a sum *not less* than $5,000, during the ensuing year; with the understanding, that all monies paid into said treasury by inhabitants of this state, during the year, shall be credited toward the redemption of this pledge.'

This vote was immediately transmitted to New-York, accompanied by a letter explaining why a larger sum was not named, (in consequence of the pecuniary liabilities of the society, &c.) and adding—'It is taken for granted, that no agents of the Parent society will be commissioned to labor in this state by the executive committee without the concurrence of this Board.'

Before a reply to this proposition was received, a letter was sent to this Board, by H. B. Stanton, in behalf of the Ex. Committee, stating that they had two agents then laboring in this State, (Messrs. St. Clair and Wise,) and wishing to know whether the State society would consent to their continuing their labors in Massachusetts. On this point, the Executive Committee could not have entertained a doubt as to our views and feelings; for the two agents alluded to were notoriously hostile to the State society, and actively engaged in seeking its overthrow, and had been induced to resign their agencies in the same on account of their opposition to it. Such a letter, under such circumstances, was a mockery in fact, if not in intention. On being read to the Board, the following resolution was adopted, and forthwith transmitted to New-York.

'Whereas, the Board have already made arrangements to employ agents throughout the Commonwealth; and as, in the present state of the cause, it is desirable, for the sake of harmony and the utmost efficiency of action, that these arrangements should not be interrupted by the presence and efforts of any agents of the Parent Society, *who are unwilling to co-operate with the State Society*; therefore,

Resolved, That the Corresponding Secretary be directed to inform the Executive Committee, that it is the wish of this Board, that the agents of the Parent society, now employed in this State, (Messrs. St. Clair and Wise,) be withdrawn from the Commonwealth.'

These agents were not withdrawn until after the organization of the Massachusetts Abolition Society in June, when it was probably known that they would be employed by that society to sow the seeds of division in our midst. Comment is here needless.

The prompt and liberal offer of the State Anti-Slavery Society was rejected by the Executive Committee by the adoption and transmission to this Board of the following resolution:

'*Resolved*, That this Committee will gratefully receive any sums that may be given to our treasury by a State society, or any other auxiliaries, as well as by individuals; and that all moneys be acknowledged by States as heretofore; but that *we do not think it expedient to make any arrangement*, by which donations made directly to our treasury shall be credited to another society, except at the will of the donors.'

At this time, the plot which had been for some months in embryo to crush the Massachusetts Anti-Slavery Society was fully developed in the formation of the Massachusetts Abolition Society, in a private meeting. The plea for this new organization was, that the old society had widely departed from the true anti-slavery standard, and become recreant to its principles and professions; and, hence, was a mighty obstacle in the way of the cause of bleeding humanity!

It was the duty of the Executive Committee of the Parent Society to take official notice of these charges; if true, to bear their testimony against such a dereliction from the path of rectitude—if slanderous, to rebuke those who were giving them currency under an abolition garb. Two State auxiliaries in one Commonwealth, openly arrayed against each other, they could not properly recognize; one or the other deserved to be frowned upon as schismatical. But they chose to give countenance to the division, first, by their silence in view of its existence; and, secondly, by allowing the Emancipator to sustain the disorganizing course of the new society. In vain have the great body of abolitionists in this State officially condemned that society as schismatical; in vain has the New-England Anti-Slavery Convention lifted up its voice against it; in vain have numerous county and town societies pronounced it to be bad in its spirit and treacherous in its origin; the Emancipator has not deigned to take any notice of these expressions of sentiment, but has left its readers to infer that the old society finds 'none so poor as to do it reverence!' Much that would serve to aid the Massachusetts Abolition Society, or to disparage the old pioneer society, the Emancipator has seemed willing to publish in its columns.

It is under such circumstances, that the Executive Committee make their appeal to this Board to save the Parent Society from bankruptcy! Having aided in getting up a Society in this Commonwealth, the grand object of which is to destroy the old organization, they now appeal to us as those, 'who alone have direct access to the abolitionists of this State,' to afford them pecuniary aid! That aid, if we had the disposition, it is not in our power to give. Our treasury is exhausted in efforts to preserve the integrity of our cause, and the State Society from extinction. All this the Executive Committee might have foreseen. How they could expect to fan the flames of division in this State, and yet to reap a pecuniary harvest, is to us inexplicable. If we should allow their financial agents to come into Massachusetts at this crisis, we fear from past experience it would be to the injury of the society and the cause we represent, and would throw our own arrangements into confusion. We cannot consent to this, much as we regret the embarrassment in which they now find themselves. So long as two hostile societies exist in this or any other State, the Committee must not expect much aid from either. Already this division has cost the anti-slavery cause not less than $10,000, which otherwise might have been at the disposal of the Parent Society.

If the Massachusetts Anti-Slavery Society were at present in funds, this Board would still deem it a matter of grave inquiry, how far it would be expedient or proper to assist the Parent Society, so long as there is just ground to apprehend, that the very assistance that might thus be given would be used by the Executive Committee to the injury of the State Society. We feel constrained to say, that we regard the course pursued by that Committee, in several particulars, as not in accordance with the spirit or genius of universal emancipation. Whether it be an error of judgment simply, or originate in sectarian feelings or false views of duty, the injury to the cause of human freedom is the same. We regret the necessity which calls for this declaration of our sentiments, and earnestly hope that we shall find no occasion for reproof or complaint in the future course of the Executive Committee toward the Society which we have the honor to represent. In that case, we will guarantee to them the hearty, united and liberal co-operation and friendship of the abolitionists of Massachusetts.

Submitting this statement in vindication of the Massachusetts Anti-Slavery Society from all blame in regard to the present pecuniary embarrassments of the Parent Society, we conclude by the adoption of the following preamble and resolves:

Whereas, it has been officially communicated to this Board, that the American Anti-Slavery Society is at present deeply involved in pecuniary embarrassments;

And whereas, 'prompt and liberal aid' has been solicited of the Massachusetts Anti-Slavery Society; or in case that cannot be given, leave has been asked by the Executive Committee at New-York to send their financial agents into this State to collect moneys:

And whereas the State Society is now struggling, at great expense, to preserve the integrity of the anti-slavery cause from the assaults of a hostile association, which has virtually received the sanction of said Executive Committee:

And whereas, the official organ of the Parent Society has done much to cripple the resources of this Society, by its approval of the new organization; therefore,

Resolved, That this society must decline granting the desired aid to the Parent Society.

Resolved, That justice to the Society which we represent, and to the cause we espouse, forbids our compliance with their request that the financial agents of the Parent Society may come into this State, at the present time.

By order of the Board,
FRANCIS JACKSON, *President.*
WM. LLOYD GARRISON, *Cor. Sec.*

Liberia.—Thirty-five colored emigrants shipped a few days since for the Maryland Colony, on the coast of Liberia. They are under the direction of Jacob Gross, an intelligent colored man, who is vice agent for the colony. He represents the settlement to be in a fine, thriving condition, and to bid fair to eclipse all other settlements on the coast. The only trouble arises out of the treachery and thievishness of the natives, who, though of a warlike nature, are generally mastered by the colonists.—*Sun.*

It is easy to '*represent* the settlement to be in a *flourishing* condition,' by general averments. But the admission of Governor Buchanan, that he found the colonists suffering under a scarcity of provisions, does not look like it, and the letter of Lieut.——, R. N., shows what is the actual condition of this 'flourishing' concern.

HERALD OF FREEDOM.

CONCORD: FEBRUARY 22, 1840.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The Board of Managers

Held a meeting on the 18th inst. some of the doings at which, our friends may wish to know. The meeting was called by Reverend *Jonathan Curtis*, with intent, as it turned out, to displace the editor of the Herald of Freedom—or in default of that, procure against the paper a vote of censure for its course relating to new-organization, &c. Mr. C. was kind enough, as he intended the meeting for *our especial gratification*, to send the call to *us* through the post office (together with another errand of his, to our *friend the Panoply*) *un* post paid. We are inclined to think our brother C's disregard of the little propriety as to postage, arose from the awkwardness of sending to *us* a call made with such *brotherly* intent.

Ten members of the Board were present—some of our friends near by, of the old organization, not attending. And we are gratified that they were not present on account of the vote that was taken. Mr. Curtis expressed his ardent desire for our removal—now—without waiting till June. He made several pretty long speeches—pretty much about *his decided opinions*, and the *opinions of good men*. He said we had introduced and pressed into the paper and into the late Congregational Convention, the ODIOUS WOMAN QUESTION, as he called it—and pressed it tremendously, as he said, and he spoke highly of Miss Whipple's argument on that subject, which we had published. He took up a great deal of the time and then reminded other brethren, that the time was far spent, and he enjoined it on *us*, to be *very short*, as we were about, in our turn, to give some advice to our *advising* brethren. He called on the members to vote and say if they were *satisfied* with the Herald. Three of them answered with an emphatic no—*viz. Reverend* brother Cummings, *Reverend* brother Worth and *Deacon* brother Alexander. Friend Curtis undertook to decide for one other brother, "that *he* was not satisfied," and insisted, more than once, that such was his vote. It was Moody A. Pillsbury of Boscawen. Brother Pillsburys however, chose to give his own vote and gave it the other way.

Brother Cummings gave as reason or part reason for his dissatisfaction, our unwarrantable notice of brother Worth's article in the Baptist Register, but expressed no dissatisfaction at brother Worth for that decidedly pro-slavery and most ungenerous article. Brother Worth did not declare his cause of dissatisfaction. We should like to have him—and we invite both those Reverend brethren to give the New-Hampshire abolitionists through the Herald, their grounds of dissatisfaction. We want all things done *openly*, *explicitly* and in *black* and *white*, touching this schism. Reverend brother Curtis has given his reasons. We want all our other Reverend *dissatisfied* brethren to give theirs. We think it would reveal to the abolitionists of New-Hampshire the real character of the disaffections among our ranks—the real character of new-organization and clerical jealousy of our movement, and the stern and inevitable necessity we were under of sounding the alarm against it as we did though *late* and *feebly*. We apprehend the time from now *to June* can well be spent *for the slave* in ascertaining the soundness of his professed friends. We want the Society to understand by that time, who in the ranks are able and willing to abide the perils of the enterprise and to stand by it in the day of sacrifice and trial. We have no professions of our own to make. We can only pray the God of the poor enslaved to forgive us that we have shown so little devotedness to his cause.

'*He made Himself of no Reputation.*' '*He took upon Himself the form of a* SERVANT.'

Who did this act of "imprudent zeal" and "injudicious fanaticism"! It was Christ. Who took this degraded and base *stand in society*, and kept this poor and low company, and was despised for His condition and estate, so that a gentleman or a lady would have scorned to speak to Him! It was the Son of God. What a comment this upon "Property and Standing."—What a sermon upon riches and upon greatness. Yet *judicious* men seek them with the courage of desperation. Property is dearer than health, and reputation than life.—Yea "men more hunt for" them, "than the grace of God," and all because they seem to win the "momentary grace of mortal men." And what a sentence on slaveholding, that the Almighty Savior, during His mortal sojourn, bore the form and wore the garb of the *servant*.

He did not wear "the form" of our slave. There was no such form then known among men. And there is none known now, among *acknowledged* men. Our slave is a thing—an IT. So public American sentiment decrees it. So the church at the South uses the slave. They preach to him a *neuter* gospel, for the salvation of his *chattel* soul.—And the northern church fellowships it all, and will almost excommunicate opposition to it. Christ honored labor, and put to shame idleness and indulgence, by wearing the humblest form known on earth at His advent.—And if this reproves the despising of servants, what is its condemnation of *enslaving men*.

As to this pursuit of wealth—young men are estimated according to their desperate eagerness for it, and old men, according to the luck of the pursuit. The young man, who "rises early, sits up late, and eats (or goes without) the bread of carefulness"—is the *promising young man*.—The one who is 'doing well.' And the old man, who is loaded with an estate, the care of which is a load he staggers under, and the fear of losing which, ploughs deeper wrinkles in his brow, than the furrows of time, and aggravates the "woes that wait on age,"—he is the successful—the prosperous man.—He will *leave* a fine estate.—He has done well for himself. He began with nothing, but his hands, and he is as rich as a Jew.

"It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God". So said the Lord Jesus Christ. Who believes Him. The church wants wealth, so that she can convert the world—Christians want to get rich, so that they can *do good*.—The rich christian is the prop and pillar of the church. The *gospel could not be supported*, but for the *wealthy* church-member. And many a minister will shape his whole economy in the pastoral office to carry the favor of some opulent church member, or some *heavy* "supporter of the gospel," who is not a member. This is "new organization" christianity.—There is nothing of the *Burchard* fanaticism in this. It moves judiciously.—All is regular service.—And the soldiers of the Cross are divided into all grades, from the Corporal up to Generalissimo—from the diffident licentiate up to the Andover-bred Doctor, or the Providence Plantation's Captain in the Church Militant, who discovers convenient "limitations to human responsibilities."—How conservative, how safe—how respectable an "organization" is all this. Wo unto those who are thus at ease in Zion. They may deride the hunted abolitionist. They may comfort themselves at the afflictions of his soul when the professed friend lifts his heel against him. They may flank themselves about with the sewing-circle, and laugh to scorn the apparently baffled friend of the slave—But the cry of the slave still ascends in countless agonizings to the ear of the Lord of Sabaoth, and will not He call to account the despiser and the hinderer of the slave's friend—as well as the stupid slaveholder. Yea, will not the South rise up in the Judgment against Pilgrim New England and condemn it!

Meeting at Pembroke.

Wednesday evening, brother George Kent delivered an address at the Pembroke Academy, to a full and attentive auditory. Reverend Mr. Burnham we did not see among the auditors, although notice of the meeting was given in his paper, the Panoply.—Some persons of Mr. Burnham's way of thinking on this great subject, were present, if we might judge from the manifestations they made of their sentiments. It was highly gratifying to the friends of liberty to witness so large a meeting, when they considered the decided disapprobation entertained and expressed by the influential minister there of *his* people's attending such meetings. We hope brother Kent's remarks touching *pulpit influence in favor of slavery*, may be accurately reported to Mr. Burnham, and to other pro-slavery ministers.—It would be highly useful to them.

We were happy to see brother Kinsman there and hear him open his mouth in the cause—notwithstanding the recent admonition he has experienced, in *his removal from the office of Preceptor*, which we are informed has taken place, and through the influence of Mr. Burnham.

After the address was through, a vote was passed affording those present opposed to the enterprise opportunity of expressing their sentiments.—They were urged by brother Morrill of Pembroke, to improve the opportunity.—They however declined.—Not a word was said.—Afterwards, while brother Chandler was making some remarks of the gentlest and most inoffensive character—giving some of the ways, in which children even might be employed in gathering "mites"—to contribute to the anti-slavery cause,—a very unpleasant hissing arose from certain of the assembly—which led brother C. to remark, that there really *was* opposition present, although it would not *speak*. After this a good-tempered, gentlemanly brother of the name of Stevens, arose and said as a challenge had been given to the opposition, he would accept it and make a few remarks.—He began by asking the question, why it was, that every one who did not join the anti-slavery movement, was denounced as pro-slavery—as they had been by the abolitionists.—He called on abolitionists present to answer the question. It was observed in reply that the anti-slavery movement was the only one making in the country against slavery,—that it was, in the opinion of the slaveholders and others, the only movement that could be made,—that silent acquiescence in regard to slavery hitherto had been the way of approving and sustaining it, and that all who stood aloof from the movement were properly regarded as approving slavery.—And the anecdote of the clergyman in Vermont being clapped on the shoulder by the drunkard in the grog-shop and hailed as an ally, because he would not sign the temperance pledge, was told in illustration of the position.—Brother Stevens replied that the anti-slavery movement might not be the fittest way of abolishing slavery—that there might be, in his opinion, other and fitter means of effecting it, and he contended that in that case, declining to subscribe to the Anti-Slavery Society, was no evidence of pro-slavery sentiments. It was answered as to this that if brother Stevens thought there were other and fitter means and *did not use them*—or join the anti-slavery movement either, he might be regarded as pro-slavery.—That knowing of the means of abolishing slavery—better means even than those of the abolitionists—and *neglecting altogether to apply those means*, was evidence of pro-slavery character.—Brother Stevens was asked what those fitter means were—that abolitionists might employ them, as they at once would, if any such could be found. He replied that he might not know of any such fitter means.—He said that in fact he was ignorant on the subject and was an inquirer and contended that if he did not know any better means and thought the anti-slavery movement not likely to advance the cause of abolition, he was not to be denounced as pro-slavery, because he would not join the abolitionists and could not point out any better way than theirs. He did not profess to know any better way. To this it was answered, that if he, or any one else, disapproved the anti-slavery movement sincerely and honestly, and thought it unlikely to promote abolition, and were making all *suitable* and *proper* inquiry after the right way, no abolitionist would denounce him as pro-slavery but would regard him an anti-slavery man, in the earliest stages of abolitionism. And he was exhorted to push his inquiries with all diligence. He was then asked to be good enough to say whether he was or not in fact in favor of the immediate abolition of slavery. This he declined answering, at first, but finally remarked that if he was conscientiously of the opinion, that slavery ought to be abolished at once, he would hold up his hand for it, but he might be conscientiously of the opinion that it would not answer. He was then told that in that case, he must be regarded as *conscientiously pro-slavery*.—He declined resting the matter there and observed that he was in favor of immediate emancipation, on condition it was best. It was replied that he must then be regarded as *pro-slavery conditionally*.

Brother Kinsman observed that it was often objected, that abolitionists had no plan—no way marked out—for the accomplishment of their object,—and he wished that objection might be answered. This was very concisely and satisfactorily done by our young brother Clark, of Dartmouth College—in a general expose of our movement and of its bearing on emancipation. And it was remarked by others, that the way to accomplish the object was to talk to brother Stevens and others, who yet conscientiously *doubt the propriety of immediate emancipation*, until they should be willing '*to hold up their hand*' for it. Slavery existed, it was said, because the people of the country would *not hold up their hand for its abolition*—but hold it down, which was in effect raising it "*to the contrary.*"

It was denied that slavery was lawful, any where in the country,—or that it was any thing more than a vicious national *habit*—kept up by general consent and indifference to the colored man's fate,—and contended that when the people—the men, women and children of the free States, would *hold up their hand* in testimony against it,—the system would fall, and that it would no doubt fall, while northern proslavery was calling on us to show *in what way it was to be overthrown*.

An unanimous vote was passed to adjourn the meeting a week, for further discussion, to a school house in Pembroke,—we forget the particular location. We hope our friends, in town and out, will attend.—There seems a good state of feeling in that town.—We like especially the feeling manifested by brother Stevens, and hope he will push the needful inquiry, to make him an abolitionist, without *any delay*.

And we would exhort the Rev. Mr. Burnham to attend the next meeting, and to mingle at once with the people in considering this mighty question.—We warn him by no means, to think of quelling, by his influence, however sovereign it may be, the *rising spirit of freedom among the conscientious people of Pembroke.*

The Lowell Journal.

A trig little party operative among the spindles of that spinning and weaving city—is out upon us under the impression, that it has discovered in one of our clumsy editorials, "something ridiculous."—Lucky discovery! and what the manufacturing editor has probably long been seeking,—for it seems he is a constant reader of the Herald. We perhaps ought to be grateful for the civil announcement that he has seen only *one* thing thus far that he ventures to call "ridiculous."—We are not a reader of the Journal, and so cannot say how little of it is *not* ridiculous. We dont read any of these party newspapers. We should as soon think of reading Journals of cock fights, or horse races, or any other gambling chronicle of the southern chivalry. We have no particular disrespect for the Lowell Journal—But we can't read these low records of the squabbles of party politicians. The Journal says "*something* ridiculous." Were we to exclaim of the Journal, we fear we should have to say *every thing* ridiculous! Why the very service, in which the paper is enlisted, is superlatively ridiculous! What is it, but a mercenary *Swiss Guard* sort of employ in the base service of office-seeking! The LOWELL JOURNAL is servant of General Harrison and Colonel Tyler.—

"I am his Highness' dog of Kew,
Tell me, pray Sir,—whose dog are you!"

The editors—for there are two of them, are employed, might and main, jointly and severally, as waiters to these Honorable gamesters in their play for the bauble of the Presidency of these slavery-smitten United States. They wear the livery of these Gentlemen. The names of "Harrison and Tyler" are engraven on their neck-ornament, and in the honorable vocation of outwaiters in this hunt—they are spending their fleeting probation,—about as becoming immortal men as setting up nine pins for life, at a bowling alley. Is it not *painfully* "ridiculous," to see two young men—(we presume they are young) educated—(no doubt educated—they write smartly—though all their words are not *spelled* carefully) toiling with the industry of pismires or cotton spindles to swell the pitiful hue and cry of Party!

The "ridiculous" discovery they make is that we supposed New-Hampshire a slaveholding State.—Now are these Journalists such novices as to think New-Hampshire a *Free State!* "Slavery not tolerated by the laws of New-Hampshire," say the Journalists! Who said it was? We never did.—Slavery is not tolerated by the *laws* of any State.—All men are equally "free" by the laws of Old Virginia. The first paragraph of her Bill of Rights is the editorial motto of our "hebdomadal." But the *Whigs* and *Democrats* of Virginia hold slaves in spite of the *law*. And so they might in New-Hampshire, and who would interfere? The abolitionists would *now* perhaps. But law dont administer itself, especially in behalf of a poor slave against a most *white* and Reverend slaveholding minister of the Gospel! It is perfectly in keeping with worshipping John Tyler, slaveholder of Old Virginia *contrary to law*, to volunteer, down in Massachusetts, to uphold the Reverend Mr. Holt, of New Hampshire, in slave-trading.

By the way, we advise Mr. Holt to dismiss his advocates and take his defense (if he has got one) into his own hands.—Some of our friends (we never did) accused him of having *bought, held*, and *sold* a *woman* as a slave. Counsellors A, B, C, and D, volunteered, with true pro-slavery zeal, to defend him, and they make his defense "ridiculously" desperate. They place him in as many awkward predicaments of *guilty* as they have various talents at the "*ridiculous*" and absurd. They all admit the *buying*—the *enslaving*—the *selling*—and spread it through the community—and then, by way of mock defense, undertake to transmute the crime into laudable innocency, by a shift of phraseology.—Now this is a barbarous "backing of friends."—Brother Holt would do better without counsel.—He had better try his own case and our columns shall be open to his free use. If he is not guilty of buying a woman, holding her as a slave—using her unrequited labor—making her work for him for nothing, like a beast of burden—and then selling her like a brute—let him say so.—*He knows all about it.*—If he is guilty, let him say so, like a man and a christian, as WILLIAM LADD does. He does not quibble and hide his head behind words like a young partridge's under a leaf,—or let every pro-slavery pettifogger in the land step *pertly* forward and plead in abatment for him.—He says magnanimously I was a slaveholder and may God forgive me.—And he says it, because he is an ABOLITIONIST and an HONEST MAN.—Let Mr. Holt do the same if he is guilty, or deny the whole facts. Nothing else can save him from becoming "vile before all the people" under his unlucky vindicators at Lowell and elsewhere. Slave-holding and slave-trading are bad enough, committed at the south,—but are small offences, in our apprehension, compared with *shutting up a meeting-house against Abolitionists* here at the north, and giving "the Devil the key"—or sneering at a notice of an Anti-Slavery Prayer Meeting in a New-Hampshire pulpit; or pretending to be in favor of Anti-Slavery principles and opposed to its measures. Hypocrisy and Proslavery are infinitely worse than *southern* slaveholding.

The Portsmouth Journal (for this cotton-mill Journal is not the only one that thinks abolitionism "ridiculous") says the Reverend Mr. H. could not safely liberate his woman, because of the slave-laws.—Yet they say he meant to *liberate her when she should have paid him the* $400.—How could he do it *then?* Would not the slave laws be in his way, if she had only worked some seven or a dozen years for her *Reverend* owner for NOTHING? Nonsense.—The law is a terrible creature in the way of immediate emancipation, while the master has need of the slave and wants her help,—but if he becomes conscience-smitten, he emancipates and runs the risk of the law; and when an old gouty dissolute draws near his end, and thinks to circumvent Satan by a *post humous* emancipation, he can make his will and let his gang all loose at once! What becomes of the law then? Oh he wants the slaves no longer, and the law dont scare him, or harm them. He wants no waiters in the grave!

Abolitionists of Rockingham,

Ye who are what you profess—who remember the slave, as you would be glad, *if yourself a slave*, to be remembered, who esteem the great question of LIBERTY and SLAVERY, now at issue like the *hostile argument* of Gabriel and Satan within the walls of Eden, as paramount to all public questions now under consideration of this community—who regard the malignant principle of slavery, which has leavened the land & infected the country almost to the very core, as a deadly, a vital mischief, and one calling on the people to immediate alarm and Herculean struggle for deliverance—friends of humanity, friends of God, give ear to the call for the Convention in your County on the 26th and 27th inst. at Lamprey River. It detracts nothing from that call—yea it adds much to its interest and importance, that it is made by our brother JOHN W. LEWIS—the *colored representative*, (as well as advocate) of the COLORED MAN and of LIBERTY. Insulted and outraged freedom speaks at length, in the voices of her outcast children. The fires of liberty, repressed, pent up, smothered and imprisoned in the black man's bosom, have at length, by their inherent volcanic energy, rent asunder the incrustation that confined them, and are flaming up to heaven. The world, while it stands quibbling about the black man's intellectual humanity, suddenly hears him thunder forth his own proof of it, in tones that while they establish his claim, convict that world of the cruellest injustice and the basest prejudice against him. Here is a sample of the inferior race. Hear him speak and mark his inferiority! He pleads for the slave. He implores for the down-trodden colored man. The deep shadows of the complexion of the East rest upon his manly forehead. But the country is learning to respect that complexion, as one of the honorable diversities of the human family. That complexion has been decreed "incompatible with freedom." Our republicanism and our christianity, *as we practice them*, have deemed it so and have enslaved it. We who read with emotion and tears, the selling of Joseph by his brethren, have bought and sold this complexioned brother of ours with an enormity and to an amount that would outvie the bartering of a whole Egypt of Josephs,—and our slaveholding, the Red Sea could not drown, or the Atlantic wash out.

We hope this Convention will not be meagerly attended or feebly sustained. There are causes and signs in the anti-slavery ranks themselves, that ought to stimulate the friends of liberty to unwonted vigilance. We wish our brethren could feel in this great cause, the zeal and the animation that characterize mere political party. Party can call all Connecticut River Valley together to its Conventions, while liberty can muster only handfuls. The great men throng to the gatherings of party. The humble men only and the humble women rally at the call of liberty, and in small numbers. The ways of freedom mourn because so few come to her spirit-sustaining feasts. But let them gather at the rallying word of brother Lewis. He is a BLACK MAN. Let the South hear that a BLACK MAN is a rallier of the people of the North—that the country comes together to hear him speak for his brother in chains. Slavery will shiver with despair at the tidings. When the free people of the North recognize the *brotherhood* of the colored man, it is a declaration of war against slavery. And when the free North declares war, slavery's heart dies within it and it becomes as a stone.

We entreat the staunch friends of humanity to *muster* at Lamprey River!

Portsmouth Directory

By Joseph M. Edmunds—a very full, elaborate and handsomely executed volume of some 200 pages—whereof a copy kindly sent us by the publisher some time ago—but delayed by accident—has but just reached us. We have run it over with such deliberation as an anti-slavery Editor has time, in these days of new organization to bestow.—By the by, a working anti-slavery Editor fills no *sine cure* office. He can't cut him up a sheet full of party speeches—accounts of nominations—and hurrahs for Harrison, or Van Buren,—and then scratch off a square or two of *echo* editorial, and fulfill all the requirements of his patrons!—He must do his week's work.

We commend "Edmund's Town Directory" to the perusal and purchase of lovers of intelligence and useful information out of Portsmouth as well as in. New Hampshire people would do well to learn the statistics of their sea port town. There is much in them, that all would be improved to know. There is too little knowledge of this sort in our *knowing* community. The Directory gives a good account of sea-port life. There is a great deal that is interest-

ing to inland people, about this *sea-shore* existence —of which they know generally very little. We would advise our young ladies even, to read these "Boston Almanacs" and "Portsmouth Directories" instead of the Peter Parley Books—or the Novels, or the mawkish Ladies' Books — Cabinets, Caskets, Gems, Annuals and the like. These compilations give facts, and facts make *knowledge*. The Portsmouth Directory ought to be in every New Hampshire book-buying family. The industrious author deserves the patronage, and the families need the intelligence. Peter Parley has got rich by his trashy books, while the meritorious compiler of the book of useful knowledge "gets his labor for" the principal part of "his pains." He merely *benefits* people, and who ever thought of patronizing any body for that! We will have none of this *approved* fashionable literature about among our children.—We had as lief give them green apples or cucumbers.—Edmunds' Directory is adorned by a very respectable map of the town—and is prefaced by a neat and brief sketch of its history—and is well worth study and purchase.

For the Herald of Freedom.

Mr. Editor,—In this time that tries the spirit of man, or, as politicians would say, that "tries men's souls"—when one has need of all the countenance he can honestly derive from the sayings and doings of others to cheer him onward in an unpopular cause, I think you should not, through squeamishness, or too nice a sense of propriety, have omitted, in your paper of week before last, the concluding resolution of the Massachusetts Anti-Slavery Society, at its recent Annual Meeting. You will please insert it, and thus do justice to yourself and your excellent paper, and gratify one, if not

MANY SUBSCRIBERS.

The business committee submitted the following, which was unanimously adopted:

Resolved, That this society regard with high admiration, the rare talents, the unwavering fidelity, and intrepid boldness, manifested by our beloved brother, NATHANIEL P. ROGERS, of New-Hampshire, in the conflict which he has been called to wage with the hateful spirit of pro-slavery, in the garb of sectarianism; that we deeply sympathize with him in the peculiarly trying position in which he is placed, and commend the Herald of Freedom, the paper so ably conducted by him, to the patronage of the abolitionists of this and every other State.

For the Herald of Freedom.

The Convention.--No. 2.

Brother Rogers,—I wish to inquire of that brother who told us the fine story about a certain "man and his shovel," if on reflection his application of it, was the true one. He told us that once a man fell into a well, and was suddenly overwhelmed, by the caving in of the stones, sand, &c. The citizens gathered round, and fell immediately to work to extricate him. Some pawed away the sand with their hands, others threw out the stones, and some tore away the fence, shrubbery, &c., which prevented others from throwing out the contents of the well. Presently an individual approached, and with great confidence affirmed, "that they never could extricate the sufferer unless they abandoned their mode of doing things and used his shovel."

The brother then applied his story, by making this self-confident man to represent those abolitionists who were zealously contending for a certain resolution, without the passing of which, they believed the convention might as well adjourn, as to any effect their doings would have on the south, on the slavery-upholding churches of the north. Now I believe that the brother wholly forgot himself and thus grossly misapplied his story, or else he intended, as another brother said, "to throw dust in the eyes" of a portion of the convention and thus vote down this resolution.

I am confirmed in the latter opinion from the remarks of another, who agreed with him in sentiment, and accused the abolitionists of trying to "harness them into their team and goad them forward, till they would work in the traces."

I must wholly dissent from such views, and take the liberty to reverse the application of the story above. The truth is that the poor slave is pressed into the dust by the fect of his oppressors. His suffocation is not merely bodily, or he might well endure it. But no, his soul, his undying soul is so overwhelmed by the prejudice and disgrace which have been heaped upon him, and by the corruption and ignorance to which the cupidity of his inhuman master has doomed him, that its struggling immortality—its panting for the vital element, is well nigh dormant.

The abolitionist beholding this incarcerated humanity—this entombed immortality, and feeling his own nature outraged and his God reproached, rushes to the rescue; and calls upon his fellows of every grade and every land to join him. He applies his whole mind, and especially *his heart*, to deliver the suffering victim. While thus toiling, with the best means within his reach, and in reliance upon that Almighty Being who can save by many or by few, the "clerical appellant" protests against his mode of doing things. But true to his purpose, as the needle to the pole, he parries the thrust as well as his pressing business will allow, and passes on receiving only a "wound in the back." He remains but a brief space without another open attack. The murky spirit of envy and discord still hovers around and anon breaks forth in a "New Organization" which seizes the abolitionist by the shoulder, peradventure by the throat, saying, "stop! You are wrong. You are too rash, denunciatory, provoking and cruel toward the enemy. You ought to treat him in a very tender and christian manner." Or to use the figure of the story above, "You don't take the right measures to get out this sand and these stones," and thus deliver the almost breathless sufferer beneath them. "I advise you to put me in master workman here. Let me devise the means and you may do the work," i. e., "take my shovel, and lay out these stones and sand just where I direct, or you will destroy my neighbor's fences, perhaps undermine his buildings. At any rate you will root up these pear and quince trees and do a deal of mischief. Besides, you will never accomplish your object." What, I ask, is the abolitionist to do in this case? I think the way is perfectly plain. His only course is onward. Let him then brush aside these pharisaical praters, and onward to the rescue of his crushed and mangled brother "in bonds;" and if he has no "shovel" but what the said "organization" proposes let him dig with his hands.

Are the abolitionists of England and America to be told, at this late hour of their enterprise, and that too by *deserters*, that they are "*wrong* in spirit and measures?" Verily I had thought that stale accusation was long since laid aside even by their enemies. But it now appears that those who have lately gone over to the enemy, are so eager in their opposition, so courageous in their new station, that they seize even the rusty weapons which the enemy had thrown aside as useless. Must abolitionists be told, on the eve of the conflict, as some have fondly but mistakenly anticipated, that they must suit their mode of attack to the fostered prejudices of those who have been *educated tyrants*, and glory in their shame—that they must soften their style of address to the ear of those who are determined to hear nothing that shall disturb their quiet possession of the perishing victims of their rapacity and cruelty?

The self-complacent Quaker, thought he had won the slaveholder because he shook hands at parting and invited his broad-brimmed friend to call again. But the wily oppressor well knew how to keep his foot upon the neck of his fellow-men without being disturbed. He extolled the soft, tender, and christian (?) mode of address which would allow him to sleep quietly amid the groans and lacerations of humanity almost extinguished, and in a burst of good humor declared, that if all the abolitionists would treat the subject thus, "slavery would soon be abolished"!! That night he sat down joyously, to his mirth and wine.

A MEMBER OF THE CONVENTION.

Feb. 10, 1840.

For the Herald of Freedom.

The African Captives.

Brother Rogers: We have reason to congratulate the Captives, and the country, upon the decision of their case, should it ever be carried into execution, and I have no desire to impeach either the head or heart of Judge Judson, but you will permit me to enter my protest against this whole case. I cannot repress feelings of mortification, and even indignation, when I reflect upon it. Suppose that a crew of Americans, including a son of our worthy President, or of one of our Governors, should have been enslaved in Algiers, and that in removing them from one port to another, they should have captured the crew, and regained their liberty, and have come on to the coast of England in distress, and been taken, and imprisoned, to have a trial to see whether they should be sent back to Algiers, or whether they should be sold to pay salvage; what would have been the feeling in this country?

Why there would have been a tremendous excitement through the whole length and breadth of the land. The pulpit and the press would have raised their voices against such injustice and inhumanity. It would have been even worse than entering upon the land stolen from the Indians, and brother Ladd and all his friends could hardly have prevented a war.

Again, suppose that they should have gone on to the coast of Africa, and had have been taken and imprisoned by those heathen, as the Africans have been by christians here, what would have been done? Why long before this a naval and military force would have been sent to their rescue, and probably thousands of the lives of the Africans would have paid the forfeit of such gross injustice and barbarism, and there is scacely a pulpit or press in our land but would have justified such an act in our government, and the individual who should have dared to raise a voice against it, would have suffered reproach, and probably been called an infidel. It shows conclusively to my mind that the nation is pro-slavery to the very core, or such a transaction could never have occurred here. Were we free from slavery, we should have done the office of the good Samaritan to them, and the person who should have presumed to have imprisoned them, and claimed salvage on them, would have been thought (and rightly too) a monster of inhumanity, would have been considered worse than a pirate. B. CHASE.

For the Herald of Freedom.

At a meeting of the Session of the Presbyterian Church in Chester, holden February 14th, 1840;

Resolved, That for man to claim property in man, upon which is founded the system of American Slavery, is at all times, and under all possible circumstances, a gross usurpation of power, a heinous sin against God, and should be immediately repented of, and forsaken.

Resolved, That we will not invite any professed minister of the gospel to officiate as such, in God's house, nor any professed christian to commune with us at the Lord's table, whom we know to be guilty of this sin; but will rather admonish all such of their sin, and exhort them to immediate repentance.

Resolved, That we consider all who apologise for slaveholding, or in any way palliate its sinfulness, and thereby soothe the conscience of the slave-holder, and do not as far as in them lies, warn the oppressor of his guilt and danger, to be guilty in the sight of God.

Resolved, That we believe it to be agreeable to the spirit of the gospel, voluntarily to associate, so as unitedly to act against any moral evil; and that we believe that the American Anti-Slavery Society is an association whose object is the entire abolition of slavery and that we cordially approve of its measures.

Resolved. That the Clerk be directed to cause these resolutions to be published in the Herald of Freedom, and Christian Panoply, and transmit a copy to the Presbytery at its next meeting.

A true copy of record, attest.

NATHAN PLUMMER,
Stated Clerk.

To the Editor of the Herald of Freedom,

Dear Sir: — I am utterly unable any longer to repress my gratitude, for the generous and liberal minded views so often expressed in your excellent paper, with regard to "slavery" as a whole. The condition of the colored man in our land is truly deplorable, but methinks the bondage under which boasted New-England groans is but little better. But my desire at this time is to mention only that species, which has come within the sphere of my own observation. About a year ago, a proclamation was issued by the "Deerfield Association of ministers" forbidding all females the privilege of speaking one to another in religious meetings, and calling upon the brethren to appoint no more meetings than they could render interesting without their assistance. Was not this the very quintessence of slavery? Had the laws of the land allowed it, and custom rendered it popular, would they not have thundered a bull of excommunication from all religious meetings of instruction, and felt equally as little conscience-smitten? But what could be their object?—Were they afraid that the mind of woman, if left free and unrestrained would discern that the 'black coat' was no badge of honor for him whom we could not esteem highly in love for his *work's* sake?' With regard to some of them, I entertain too high an opinion to believe they were engaged in it, especially as I have heard them earnestly and, (no doubt honestly,) call upon the females of their congregation to take part in the services; and as I have never heard that they repented, of this their sin, I concluded they submitted it to "higher powers!" Now as to their Scriptural argument, I can only say that they took the stand from the first, that women were an inferior race of beings, and that with minds so warped by prejudice, it is not to be expected but that they would arrive at just the same conclusions which they did. But I must confess that in reading my Bible, from Genesis to Revelations, I do not so learn Christ. The passing of this edict opened my eyes to the condition of our clergy in a way which ten years of their preaching would not have done. I became convinced that, if I would ever enter the kingdom of heaven myself, I must read my Bible *for myself*, and make *my own* comments.—And now, relying on the declaration of Heaven, that the path is so plain "the wayfaring man though a fool shall not err therein," I wish just to say to my clerical teachers, I *shall* speak in religious meetings, *whenever*, and *wherever* the spirit of God leads the way; and as I know no religion separate from the spirit of anti-slavery, and the most fanatical abolitionist I have ever yet become acquainted with, this, and the moral reforms of the day, (yea, and reforms among our teachers too!) will be the themes on which I shall delight to dwell. I know not how soon I shall be driven from all religious meetings, and I care not. My object is to do my duty.—And believing as I do, the Creator has never denied to one half of the human race the means of advancement in grace and holiness, which he has given to the other, while he has required them to be just as holy, I could not of course neglect them, without serious detriment to my own soul. I have not taken this step without deliberate consideration. We see it was the same spirit which expunged the women from the convention roll at Concord, though I take liberty to state, I am not one of those *thirteen* but probably should have made *fourteen* if absolute necessity had not prevented. They feel that they have us entirely in their power, because '*usage*' makes it so, and pray, where should we land, if there were not here and there a spirit from the celestial regions to stand for our defence?

But one word to the defenders of the faith.—Untrammeled by sect, unawed by power, and unbribed by filthy lucre, you have proved yourselves, "indeed and in truth," the friend of the friendless. To some of you I am indebted for assistance in opening my prison door. In the name of all that is dear to my heart, I bid you an affectionate and hearty 'God-speed.' To the 'fearless Herald' also I am greatly indebted. May He who came to preach deliverance to the captive, and the opening of the prison doors to them that are bound, direct, strengthen, and bless our anti-slavery pioneers. Dear brethren, let your watch-word be, *onward*. Eternity, I believe, will only reveal the benefits of this "winter campaign." We are ashamed that New Hampshire females are so slow to the work. But do not give up in despair. You know not but the germ of some Harriet Martineau spirit lies concealed betwixt our ice-bound hills, which will require the very exertions you are now making, to thaw out and bring into exercise. However that may be, it is evident, the present experiments are shaking the dormitory cells of the State, and the true gold will appear.

Finally, to God we commend our cause.—From Him it came at first, and to him we desire to return it, disrobed of none of its pristine beauty, and glory by 'new organization,' or any other truckling agency, when it shall have completely renovated this earth.

A FEMALE OF NEW-HAMPSHIRE.

P. S. I hope no one will object to the communication appearing in print, for even the Reverend Mr. Curtis himself allows females the use of their pens, and he must not be surprised if he finds them 'Still in thought as free as ever.' I wish it, however, to be understood, it is intended not as an attack upon the Ministry, but merely an expression of honest sentiment; and if the old adage, that 'it is as bad to think as to speak' is true, I know not why I may not take the liberty at least to write what I think. I trust the day is not far distant, when many a woman in New Hampshire will manifest to their clerical teachers that they know how to think, at least in monosyllables if they may not speak or act.

For the Herald of Freedom.

Mr. Rogers:—Where are the young men's agents? If I remember right, there are three employed in the State. I expected to have seen one of them in this town before now. We have never been favored with a lecturer in this place, and the labors of one would be acceptable, at least, to a few, and might be profitable to many. We have a small anti-slavery society in this town, but our numbers and strength might be greatly increased by a few efficient lectures. If Rev. W. H. Brewster, or either of the agents, should see this, he or they may consider it a request from the friends and secretary of our society to give us a little help. (1)

ISAAC BARKER, *Sec. Unity A.S.S.*

When I sat down to write I intended to say something about the Herald, but I doubt the propriety of troubling you with a long story.—I would just inquire, however, if the patronage will not authorize an enlargement of the sheet, (2)—and whether it would not be proper to insert a more full chapter of News,—and also more of the doings of Congress. (3) Many abolitionists say they cannot afford to take two papers, and as the Herald contains but little, or no secular news, and hardly nothing of Congress, they prefer to take some other paper. (4) As it relates to politics, I have none but genuine abolitionism.—I know of no other democracy but abolitionism; and no true abolitionist ought to know any other. Equal rights, and no caste, has always been the *test* of old-fashioned and new-fashioned Democracy.

Yours, for the good of mankind,

ISAAC BARKER.

Unity, N. H., Feb. 10, 1840.

(1) Will brother Brewster have an eye to Unity. The harvest is plenteous.—The land suffers for the reaper. We must exhort our anti-slavery friends to institute the protracted meeting system. What a pity and a shame that the incumbents of the pulpits don't arouse the people about them in favor of abolitionism. They ought to preach forthwith and incessantly on the wickedness of anti-abolitionism, until their congregations repent and forsake it. And they ought first themselves to repent of it, in sackcloth and ashes. Anti-abolitionism is the great stumbling-block and barrier in the way of the gospel.—The pro-slavery minister guarding and maintaining it.—And the suicidal abolitionist is paying him for it, and supporting the hand that upholds slavery.—Meanwhile the poor anti-slavery agent is laboring on the outskirts of the field—in the hedges and on week days—unpaid and neglected, while abolitionists are feeding the hand that is destroying their enterprise. We ask our brother Barker if he supports a pro-slavery minister at Unity.

(2) The patronage of the Herald neither warrants its extension nor its present size. There is not abolitionism enough in the State, that is in *action*, to support any thing.—We have not got at the true abolitionism yet—the mass of it.—It sleeps in the farm-houses among the hills.—And party and sect have barred our approach to it. The Herald of Freedom ought to be the best sustained paper in the State—on account of its *object*. It is not the servile pander of party nor the narrow souled creeping chronicle of sect. It is the slave's friend and the advocate of liberty to all the land.

(3) Laborious and devoted abolitionists have but slight passion for news—and less for politics.—The animated and growing Christian reads the bible for his news sheet.—He likes to hear the news of salvation.—The Abolitionist likes news from the battle-field of anti-slavery.—To be sure there is something in Congress that bears upon the cause of Liberty.—But news from the constituency, and what is going on there, interests our heart far more than news from the representatives.—They are to each other as the original to the picture.—We want to know what is going on among the hearts and intellects of the people at home. Congress is a show.

(4) We are sorry that the fact is as brother Parker here states. Professed abolitionists care more, many of them, for their own gratification of the appetite for news, than for the mighty enginery now moving for the deliverance of this country from slavery.

The resolutions of the Atkinson Society, on political action, came too late for this week's paper.

HYMENEAL.

In Deerfield, on Tuesday last, by Rev. Mr. Wells, Rev. Nathaniel Bouton, of Concord, to Miss Elizabeth Ann Cilley, of Deerfield.

In Lempster, Mr Emerson Booth, to Miss Sarah Way, both of L.

In Keene, Mr. Levi Smith, to Miss Eliza Wright.

OBITUARY.

In this town, on the 19th inst., Dea. Abiel Rolfe, one of the Representatives of the town.

In Hopkinton, the 10th inst., Miss Elmira Hastings, aged 26, daughter of Capt. Heman Hastings: on the 13th ult. Mrs. Phebe P. Hunt, wife of Mr. Timothy Hunt, 59.

In Keene, 7th inst. Sarah Louisa, daughter of Stephen and Louisa Chase, aged 5 years and 5 months.

In Portsmouth, Mrs. Hannah, relict of the late Daniel R. Rogers, in the 80th year of her age.

In Bridgewater, 28th ult. Mr. Moses Pillsbury, aged about 90.

REMITTANCES.

B. P. Hardy, Edward H. Pratt, T. & E. Rand, Leonard Chase, Robert Knights, Scripture & Ames, Thomas H. Marshall, Zebediah Abbot, Milford A. S. Soc., R. Williams, David Woodson, Peter Burns jr., Joseph Crosby, William W. Johnson, George Sanders, John Page, Asa Skeele, Hazen Merrill, Nathaniel Chase, Joseph French, William O. Fuller, Walter Harris, M. Kilburn, John Mun, John A. Richardson, Female A. S. Bradford Ms., E. Gove, James McCrillis, Arba Burr, James Hardy, Mark Jenkins, William Lovejoy, Jonathan S. Nickols, N. T. Cofran, 1,50 each.

Cyrus Harris, George W. Simonds, Alanson Stevens, Lorenzo Russell, Geo. W. Burns, A. H. Brown, Dudley Hovey, Mark Barker, D. Wright & J. Metcalf, 1,00 each.

B. C. Kimball, S. Chase, Nath'l Brown, Truman Burr, C. W. Fabyan, Isaac Hovey, Job Dow, 50 cts. each.

Hannah Kimball, 56 cts.——Wm. A. Sargent, John M. Putnam, 75 cts. each.——J. L. Batchelder, 37½ cts.

John Huse, 1,65.——Benj. Sawyer, 1,17.——J. B. Philbrick, 1,37.——Benj. Odiorne, 1,30.

Sarah Southworth, S. K. Livermore, Geo. Howe, Ezekiel Mills, Henry Wood, N. S. Moulton, Sarah A. Clark, Matthew P. Nichols, Daniel K. Foster, David Root, Abiel Abbot, Washington Berry, J. G. Page, 2,00 each.

Jeremiah F. Clough, 2,75.

A. Perkins, M. C. Sawyer, 2,50 each.

Betsey Abbot, Ladies' Eman. Society Weymouth, E. H. Pillsbury, Nathan Lord, Alfred I. Sawyer, Louisa Elliot, Ebenezer Potter, jr., D. A. Bunten, Marshal Cram, 3,00 each.

Aaron Gould, 5,50.

Frances Metford, S. L. Pomeroy, 6,00 each.

James Nowell, 7,25.

Moses A. Cartland, 16,50.—Hosea Sawyer 18,00.

☞ The ANTI-SLAVERY MONTHLY CONCERT of Prayer will be held at the Baptist Vestry, next Monday evening at half past six.

☞ The Monthly Meeting of the Concord Female Anti-Slavery Society, will be holden on Wednesday next, at one o'clock, P. M., at Mrs. EBENEZER E. CUMMINGS'S.

A Convention of Abolitionists of the county of Rockingham, will meet at Lamprey River, New-Market, on Wednesday and Thursday, 26th and 27th inst. It is hoped that sympathy for the slave now groaning at the South for freedom, will call out a good attendance from all parts of the county.

For the slave, JOHN W. LEWIS,
Ag't N. H. A. S. S.

Rev. Mr. LEBOSQUET, of Nottingham, and other Abolition gentlemen in the State who can, are particularly invited to attend the Rockingham County Convention, to be held at Lamprey River, (New-Market,) on the 26th and 27th inst.

JOHN W. LEWIS,
Agent N. H. A. S. Society.

Pittsfield Academy.

THE SPRING TERM will commence the first Monday in March.

N. C. BERRY, A. B., *Preceptor.*

Feb., 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by

E. BRACKETT, *Agent.*

At the old stand No. 3, Low's Block, Concord, N.H.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at

E. BRACKETT'S, *Agent.*

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabots; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by

E. BRACKETT, *Agent.*

THEOLOGICAL BOOKS

AT

I. S. BOYD'S,

No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S, THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers with less danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 20 Pills in a box.

Feb. 22.

POETRY.

We ask our rum-selling friends and our rum-drinking friends to read these terrible verses. And we ask our pro-slavery friends who are taking the temperance enterprise under their judicious and smothering care, lest the people get "excited" about it and it get into the church and make *division*, to read these verses, and let them remember that if the lost spirit of the drunkard shall "gaze" on the rum-seller's in the world to come, they will both *glare unutterably* at the "NEW ORGANIZATION" TEMPERANCE MEN, who are hushing up this reform and quelling by their heartless management, all wholesome *agitation* in the community.—ED.

The Rum-Seller and the Victim.

BY REV. CHARLES W. DENISON.

I too, arose, and rose to view that morn,
A sight that angels never saw before.
It was the meeting of two risen forms,
That to their graves had sunk in different years
And ways. One was the drunkard's early dead;
The other his who hurled him to the grave.
How strange that meeting! As the gravel raised
Its rattling shroud, and let their bodies forth,
Clothed, both, in dismal immortality;
The drunkard started, as he slowly turned
And fixed his horrid eyes, kindled afresh,
On him who shrunk beneath that look of death,
And sprung to seek again his hiding tomb.
Moaning, he cried, "Spirit why gaze on me?
Why art thou? Knowest thou me?"

"Know *thee!* know THEE!"
Loud shrieks replied—"Know I this judgment morn?
Know I the threat to meet thee here again?
Know thee? Stand forth thou doomed, unavenged
fiend!
Ay, well I know thee! Well I knew on earth
Thy damning arts, that lured me to the grave!
Stand forth, and look on yonder flowery spot,
Where rose to heaven, my angel wife and babes,
And read th' inscriptions on their tombs and mine!
Know thee! Through all the ages of my sleep
Beneath the ground, I have remembered thee!
Look on me now! I am the murdered man
Thou sawest die—and thou my murderer!—
The monster seller of that earthly fire
That burned my body, and that burns my soul!
Hark! hear the judgment trumpet call! Away!
Away! and with me to the bar! Shrink not,
My neighbor! Thou didst work for pay, and thou
Shalt have it, interest on, wrought to the full,
From day and date upon the shattered stone
Above my putrid dust. The debt of death was long
Ago amassed—but long shall be thy pay;
For thou shalt have it through eternity!
Away! Away! The trumpet calls again,
And we must meet the Judge! I tell thee so,
When dying on my straw in yonder world,
Now by its own dissolving embers lit
To its own grave. I told thee we should meet
Again; and we have met! Away! away!
Still on—for still the trumpet calls! It calls
For thee, thou murderer! And I will meet
Thee at the bar, and be a witness there,
And call on God to damn thy soul and mine!"

For the Liberator.

Boston, Feb. 3, 1840.

SIR—I am compelled to admit, that the following suits me better than Watts's. Please insert it in the Virginia Hymn Book. Yours, &c.
WICKED WILL.

Slaveholder's Hymns, No. 1.

God of the South! we bless thy name,
That when our fathers sought this shore,
Not bibles only with them came,
But whips and chains their vessels bore.

With grateful hearts we tune our song
Of praise to Thee, who gave them might
To wield the scourge, secure the thong,
And trample on their brother's right.

We thank thee, standing on their graves,
For their all-grasping love of gain,
Which sunk their fellows into slaves,
For crops of cotton and of cane.

O, may our hearts, like theirs, be hard—
Our ears be deaf at mercy's call—
Lest labor reap its due reward,
And heavenly freedom smile on all.

A DRIVER.

ANTI-SLAVERY.

Constitution of the Merrimack County Anti-Slavery Society.

PREAMBLE.

Whereas the most high God has made of one blood all nations of men for to dwell on all the face of the earth and has made these truths self-evident that all men are created equal and are endowed by their Creator with certain inalienable rights, among which is the right to life, liberty and the pursuit of happiness; and whereas, in violation of these rights and of every principle of justice, humanity and the gospel a portion of the people of this country are held in a state of absolute slavery and whereas the gospel requires us to "remember those in bonds as bound with them," we agree to form ourselves into a society and to be governed by the following

CONSTITUTION.

Art. 1. This society shall be called the Merrimack Co. Anti-Slavery Society and shall be auxiliary to the New-Hampshire Anti-Slavery Society.

Art. 2. The object of this society shall be the entire abolition of slavery in the United States. The society shall aim to accomplish this object by convincing the people of this country that slaveholding is a heinous sin in the sight of God and a shameful outrage on the peace, prosperity and honor of the nation and that the duty, safety and interest of all concerned require its immediate and entire abandonment without compensation. It shall also endeavor in a just and lawful way to influence Congress and our state Legislature to employ the utmost of their constitutional authority and power to put an end to this diabolical and bloody system. The society shall also aim to elevate the character and condition of the free people of color by removing public prejudice, and securing to them all the civil, intellectual, and religious privileges enjoyed by white citizens.

Art. 3. While this society concedes to the slaves the same right of self-defense which it claims for its own members it will never encourage them in any attempt to regain their liberty by a resort to physical force; but should they at any time be exasperated to forcible resistance its members will never aid in compelling their submission nor interfere in defense of their oppressors. Nor will they aid in restoring the fugitive from slavery.

Art. 4. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and a committee of five (to be chosen annually) who shall together constitute a Board of Managers.

Art. 5. The Board of Managers shall be empowered to raise funds, employ and pay agents and adopt such other measures as in their judgments the interests of the cause demand and shall report their proceedings at each annual meeting of the society. The Treasurer shall publish in the Herald a report of all the money received into the treasury, with the names of the donors, and shall make an annual report of the receipts and expenditures of the society at its annual meeting.

Art. 6. The annual meeting of the society shall be held on the first Tuesday of January at such place as the Board shall direct. Other meetings may be called at the discretion of the Board.

Art. 7. Any person residing in this county may become a member of this society by subscribing its constitution and annually contributing to its funds. Officers of town societies in this county auxiliary to this shall be ex-officio members of this, and all delegates from such societies shall be entitled to vote at its meetings.

Art. 8. This constitution may be altered and amended at any annual meeting by vote of thirds the members present.

Our friends will observe an important amendment in the 3d article of this constitution.—It places the slave on the same ground with other men as to the right of resistance and the right of rising for his liberty. Let the slaveholder and the pro-slavery man consider the idea. Let him reflect with horror on the fact that we are enslaving 2,000,000 of people immediately after our bloody revolution, when our 3,000,000 *ancestors*, (some of them not yet dead,) rose, upon slight oppression, with the steel of insurrection. And what right had *they* to rise, which the slave had not—and a hundred fold the occasion to use it that they had! Let the country think of it. This constitution concedes to the slave the same right of self-defence it claims for those who subscribe it. It does not encourage the slave to use his right—but it assures the oppressor, north and south, that we will take no part with him in quelling the slave, should he demand his liberty with the strong hand, or in protecting his enslaver against his natural indignation. Let not pro-slavery cheat itself by adding to the words of this article and saying it counsels insurrection. It does not. It merely takes off the idea of denying to the slave a right conceded to his oppressor, and leaves them both on the same footing. We think the country will learn wisdom by contemplating the case of slave and master in this aspect.—Our pro-slavery friends are in the habit of saying, in their impatience at abolitionism, that they wish the slaves would all rise and cut their master's throats. Abolitionists have no such wish. They pray the slave may hold still till they can deliver him and his master from slavery, and the pro-slavery country from destruction on account of this system.

For the Herald of Freedom.

If the church of God, which he has purchased with his own blood; are to be sanctified through the truth—I would ask, is it not to be done, by the *whole* truth of God? God's word is truth. This word proclaims in a voice of thunder, that if "a man would have friends, *he must show himself friendly*." The dispised Nazarene spent his whole life in this world, in acts of kindness—in deeds of mercy—in devising and executing plans of benevolence—in promoting the temporal and eternal welfare of all our race. His labors of love were not confined to a particular class of men—but to the high and the low—the rich and the poor—the noble and the ignoble; and the result was, death by crucifixion! He tasted death for all—"Greater love hath no man, than to die for his friend"—yet the blessed Jesus died for his enemies—but he awoke from the sleep of the sepulchre for his *friends*—he ascended to heaven to prepare mansions *for* his friends—and by and by he will come again in the clouds of heaven to receive an innumerable company of friends to himself—a company of shining ones, which no man can ever number, out of every *kindred, nation, tongue* and *people* under heaven. Now dear reader, are you one of the friends of the glorified Jesus? If you are indeed—then you are doing good in the world, you are "binding up the broken hearted"—you are striving to release "the captive,"—you are "remembering those in bonds, as bound with them"—you are endeavoring "to do by others as you would wish others to do by you," under similar circumstances—you are "pleading the cause of the poor and the needy"—you are hastening to "deliver the oppressed from the hands of the oppressor"—you are intent on the rescue of those forlorn and wretched beings in our land who are and have been for ages, in the hands of the "spoiler." And now dear friends, let me say in conclusion, persevere in your work of mercy. The glorious Lord is with you—his gracious presence will encourage and strengthen you,—and ere long the disenthralled millions of our land will rise up in freedom and call you blessed,—yea, and you shall be blessed forevermore—for the mouth of the Lord, God of Hosts hath said. Amen!

N. BROWN.

Kingston, Jan., 1840.

Annual Report of the N. H. Asylum for the Insane.

The Members of the New Hampshire Asylum for the Insane met to hold their Annual Meeting at the Rockingham House in Portsmouth, on Wednesday the eighth day of January, 1840, at seven of the clock, afternoon, agreeable to previous notice given by the Secretary.

The meeting was called to order by the President, Dr. Amos Twitchell.

Motion was then made by Mr. Haven—That a Committee of five be appointed by the Chair to make and report a list of members present in person or by proxy. Which motion was unanimously adopted.

The President announced the following committee, viz: Messrs. Durell, Thom, Betton, Toppan & Abbott.

The Committee appointed for the purpose reported forty members present in person and ninety-two by proxy.

The following officers were then chosen for the ensuing year, viz:

DR. AMOS TWITCHELL, of Keene, *President*. Hon. ISAAC WALDRON, of Portsmouth, *Vice President*. DIXI CROSBY, of Hanover, *Secretary*. JAMES THOM, Esq. of Derry, *Treasurer*.

DR. CHARLES A. CHEEVER and WM. SHACKFORD, Esq. of Portsmouth, were chosen *Trustees* to fill the vacancies occasioned by the expiration of the term of office of Messrs. Coues and Haven, who declined a re-election.

The following preamble and resolutions were presented to the meeting by the Hon. C. H. Atherton:

Whereas, at a meeting of the corporation, held in Grecian Hall, Concord, June 7th, 1839, the following vote was unanimously adopted:—

Voted, That Samuel B. Woodward, Luther V. Bell, and William H. Rockwell, be a Committee to fix and report to the Trustees the location of the Asylum and that the report of whom, or any two of them, *shall be final and conclusive*:

And Whereas, at a meeting of the Trustees held at the Eagle Coffee House, Concord June 7th, 1836, the following vote was passed, *nine* of the *ten present* Trustees voting for its adoption:—

Voted, That the report of the committee of location heretofore appointed, viz: Samuel B. Woodward, Luther V. Bell, and William H. Rockwell, or the report of any two of them be final and conclusive:

And whereas, the following is an extract from the report of the location committee, viz: That they have examined the various places pointed out to them by the committee of the Trustees, and after mature deliberation, do decide that said Asylum be located at Portsmouth, on the conditions offered by said town:

Therefore Resolved, That all the Trustees be requested and that the Trustees chosen by the corporation be and they are hereby instructed, to interpose no obstacles by delay or otherwise, to the said location being fixed at Portsmouth, and that they use officially their best endeavors to cause the said Asylum for the relief of the Insane to be there erected and fitted for use.

Upon the motion for its adoption the yeas and nays being called, were

Yeas—Messrs. Amos Twitchell with the proxies of A. A. Livermore, J. E. Elliot, J. B. Elliot, & J. H. Elliot: J. W. Foster, with the proxies of Timothy Hall, Thomas M. Edwards, Sumner Wheeler, Azel Wilder, Elijah Parker, Oliver Holman, Justus Perry, and John Prentiss: Dixi Crosby, with the proxies of Mills Olcott, Timothy Kenrick, Alpheus Baker, Phineas Cook, E. D. Sanborn, and Reuben P. Mussey; Charles H. Atherton, with the proxies of S. B. Melendy, B. B. David, B. M. Farley, Edmund Parker, and Joseph Greely; Daniel Abbott, with the proxies of Isaac Spalding, T. W. Gillis, Peter Clark, John L. Clark, Jonathan Magee, Austin Richards, Charles D. Abbott, Jesse Bowers, and Charles A. Fox; A. W. Haven, with the proxies of Joel Parker, Aaron Hall, Eliphalet Briggs, Samuel Dinsmore, Calvin Page, Benjamin F. Adams, J. H. Gerould, Samuel Wood, Jr. and S. F. White: Wm. Choate, with the proxies of P. B. Day, A. F. Hildreth, and John Porter:—G. W. Haven, with the proxies of Chs. Burroughs, Chs. Coffin, D. H. Treadwell, Ann Treadwell, Joseph Hurd, C. A. H. Lord, E. W. Haven, D. H. Pierce, G. W. Storer, John Houston; S. E. Coues, with the proxies of Wm. Hall, D. M. Christie, Moses Paul, James Duxberry, Wm. Woodman, John Riley, Nath'l Young, Ezra Greene, Ellen Coe, John Avery: I. Goodwin, with the proxy of Levi Chamberlain; James Thom, with the proxies of John Brown Alanson Tucker, Benj. Eastman, Nath'l Warner, Nathn'l M. Taylor, George Farrar, Edward L. Parker, John Holmes, John W. Noyes, Samuel Aiken, Wm. Brown, Jonathan Clement, David Currier, Jr., James McGregor, A. F. Putnam, Alexander Parker, R. H. Ayer, A. C. Swett, Charlotte B. Swett, Mary Rand, Lucinda Robinson, Catherine Thing, Caroline Dodge, John Kelley.—(*Present in person*)—A. P. Peabody, Robert Rice, S. Toppan, James Randlett, Samuel Hale, Henry Ladd, Samuel Lord, John Haven, T. Betton, W. M. Shackford, Elisha Hill, Robert Morrison, N. B. March, Moses Ballou, C. A. Cheever, S. W. Clark, Isaac Waldron, Richard Jenness, C. H. Ladd, Samu'l Sheafe, Jonathan French, Edwin Holt, Alex'r Ladd, Samuel Cleaves, John Rice, W. H. Y. Hackett, (with the proxies of P. Fiske and James Wilson,) D. M. Durell.

Nays—Charles H. Peaslee, and Timothy Haynes.

The following resolution was offered by Mr. Hackett:

Resolved, That the Secretary be directed to cause the yeas and nays upon the foregoing resolution, and the yeas and nays of those represented and voting by proxies to be published and to furnish each Trustee with a copy thereof.

Which was unanimously adopted.

Mr. Betton offered the following resolutions:

Resolved, That the President of the Board of Trustees be and he hereby is requested to call a special meeting of the Trustees as soon as may be, to carry into effect the subject matter of Mr. Atherton's resolution.

Which was unimously adopted.

Resolved, That the thanks of this Corporation be presented to Drs. Samuel B. Woodward, Luther V. Bell, and Wm. H. Rockwell, for the readiness with which they complied with the request of this Corporation and of the Board of Trustees to fix the Location of the N. H. Asylum for the Insane, and for the patient investigation with which they proceeded in the discharge and accomplishment of their accepted trust.

Which was unanimously adopted.

Resolved, That the thanks of the members of the Corporation of the New Hampshire Asylum for the Insane be tendered to Messrs. Coues and Haven, for their services as Trustees.

Which was unanimously adopted.

Motion by Dr. Timothy Haynes—

That the Act explanatory of the Act of Incorporation be accepted.

Motion was made by Mr. Atherton to lay the motion by Dr. Haynes upon the table, which prevailed.

Voted, That the Secretary request all the newspapers in the State to publish the proceedings of this meeting.

Mr. Goodwin presented to the meeting a copy of the vote of the town of Portsmouth to convey to the Corporation of the New-Hampshire Asylum for the Insane the Surplus Revenue belonging to said town.

Voted, That the copy of the vote of the town of Portsmouth giving her share of the surplus revenue of the United States deposited with this State to this Corporation on certain conditions, now presented by Ichabod Goodwin, Esq. Chairman of the Board of Selectmen, be recorded in the proceedings of this meeting. And that the said Corporation accept the said donation, with the tender of their thanks to the town of Portsmouth for their distinguished liberality.

"Town Clerk's office, Portsmouth, Jan. 10, 1839.

At a Legal town-meeting, duly notified and held at Jefferson Hall this day, the following Preamble and Resolutions were adopted at said meeting, viz: Whereas the surplus monies of the U. S. Treasury deposited with the several States, under the Deposite Act, so called, passed by Congress in 1836, was raised by contribution from the people in proportion to their consumption of foreign dutiable articles, in which way the poor become contributors in at least equal proportions with the rich—and whereas the town of Portsmouth is desirous to make such disposition of that portion of said surplus deposited with said town for safe keeping, as shall as near as may be secure to the poorer classes of the community a full share of the benefits resulting from said deposites and believing that this object may as well be obtained by disposing of it for the benefit of the New Hampshire Asylum as in any way, it is therefore, *Resolved*, By the town of Portsmouth in legal meeting assembled for that purpose that, that portion of the surplus revenue of the United States deposited with the town of Portsmouth under the Act of the State Legislature, approved January, 17th, 1837, be hereby relinquished for the benefit of the N. H. Asylum for the Insane on the condition that the said Asylum shall be located in said town of Portsmouth—Provided the law of the State Legislature of 1838 in amendment of said Act of Jan. 13th, 1837, shall be so far repealed or amended as to permit the transfer of said deposite to said Institution. *Resolved*, That our Representatives in the Legilature be instructed and that the Senator of District No. 1 be requested to endeavor to effect the passage of an act so far repealing or amending the aforesaid act of 1838, as shall permit the transfer of said deposite of the surplus revenue to the N. H. Asylum for the Insane.—Extract from the records.

A true copy, Attest, J. BENNETT,
Town Clerk."

Agreeably to the vote of Corporation I hereby request all the editors of newspapers in this State to copy the above.

A true copy from the record.
Attest, DIXI CROSBY, *Secretary*.

DR. CHARLES FOLLEN.—This lamented gentleman, scholar, and friend of human rights, in one of his late lectures before the Mercantile Library Association, made the following translation from Schiller, so soon to be applied to himself and the other unfortunate persons in the steamboat Lexington.

With noiseless tread death comes on man;
No plea—no prayer—delivers him;
From midst of life's unfinished plan,
With sudden hand it severs him;
And ready—or not ready—no delay,
Forth to his Judge's bar he must away.

REMOVAL.

SETH EASTMAN,

WATCH-MAKER & JEWELLER,

WOULD respectfully inform his friends and customers and the public generally, that he has removed from his old store to the store formerly occupied by W. W. Estabrook, opposite the American House, (J. Gage, Concord,) more generally known as Big 8, where he has on hand and is receiving a large and splendid assortment of

Military Goods, Watches,
JEWELRY, FINE CUTLERY, PERFUMERY,
and FANCY GOODS,

and a great variety of Warranted GOLD BEADS, SILVER TABLE AND TEA SPOONS, and an extensive assortment of

RICH FANCY ARTICLES

in his line. All of which will be sold lower, of the quality, than can be bought in any other store in this State.

All orders by stage or otherwise, thankfully received and punctually attended to, and every favor gratefully received.

☞ Watches, Clocks, &c. carefully repaired, and their performance warranted.

Persons wishing to purchase will find it to their advantage to call before purchasing elsewhere.

WARRANTED SILVER SPOONS, made to order wholesale and retail.

Concord, Jan. 6, 1840.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, }
WM. V. DAVIS, } Concord, N. H.

Dec. 21, 1839. 43 1y.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'ULTRA-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 21. 6m

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they will know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress*. And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

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Concord, John A. Leighton, Wm. V. Davis
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

NOW ON HAND AT
Fessenden's Saddlery,
South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.

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